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SRI

CHAITANYA MAHAPRABHU:

HIS

LIFE AND PRECEPTS

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All glory to Sri Guru and Gauranga

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SRI
CHAITANYA MAHAPRABHU
HIS
LIFE AND PRECEPTS

BY

SRI THAKUR BHAKTIVINODE

SEVENTH EDITION—1946

EDITED BY

HIS DIVINE GRACE PARAMAHAMASA

SRI SRIMAD BHAKTI SIDDHANTA SARASVATI

GOSVAMI MAHARAJ

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Published by
GAUDIYA MISSION (Regd.)
BAGHBAZAR, P. O. CALCUTTA. 3.

To be had of :

Sri Yogapith,
P. O. Sree-Mayapur, Bengal (Nadia) ;

Sri Gaudiya Math,
Baghbazar, P. O. Calcutta 3 ;

Sri Gaudiya Math,
Royapettah, P. O. Madras 14 ;

&

All other branches
of Gaudiya Mission.

PRINTED AT THE B. N. K. PRESS, MADRAS. Q. H. NO. MS. 100/B
GAUDIYA MISSION T. P. NO. E. 21/46.

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Srila Thakur Bhaktivinode

The village 'Ula' near Birnagar, a way-station on Ranaghat-Murshidabad line (B. A. Ry.), in the holy District of Nadia and the 2nd day of September of the year 1838 have been sanctified on seeing the advent of Thakur Satchidananda Bhaktivinode. Thakur devoted himself wholly to the preaching and propagation of the Gaudiya Vaishnav religion till his disappearance from the world on 23rd June, 1914.

"यदा यदा हि धर्मस्य ग्लानिर्भवति भारत * *

True to this Divine Ordinance, Thakur Bhaktivinode made his appearance in this world in an age of arrogant reasoning, dry scepticism and wild antagonism to the Personality of Godhead. Chartered with the Mission of reviving the true religion, Thakur took up his pen, much mightier than sword, and poured forth volumes in different languages to crush the agnosticism and atheism then rampant under the dazzling garb of science, rationality and civilization, and to infuse into the people an attraction for the ancient lore and culture of India, under the inspiration of the Gaudiya Vaishnav Acharyas in preceptorial line. On the footsteps of Srila Jiva Gosvamipad, he re-established

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the Visva-Vaishnav-Sabha in the year 1884, and preached the Vedic religion out-pouring, as it does, through the Upanishads, Vedanta, Srimad Bhagavatam and the Life and Precepts of Sri Chaitanya Mahaprabhu. His mantle descended in 1914 on his successor, Paramahamsa Srila Bhakti Siddhanta Sarasvati Gosvami Prabhupad, who extended the Gaudiya Mission far and wide, even beyond the shores of India, and has been succeeded in 1937 by the present Acharya Paramahamsa Srila Bhakti Prasad Puri Gosvami Thakur, the Spiritual Head of the Gaudiya Mission now registered under Act XXI of 1860.

Thakur summarized the root principles of the teachings of Sriman Mahaprabhu in a nutshell, known as Dasamul (ten roots) in the form of the following slokas and the teachings as enumerated by Srila Thakur are given below in brief:—

आम्नाय प्राह तत्त्वं हरिमिह परमं सर्वशक्तिं रसाब्धिं
तद्भिन्नांशांश्च जीवान् प्रकृति कवलितांस्तद्विमुक्तांश्च भावात् ।
भेदाभेदप्रकाशं सकलमपि हरेः साधनं शुद्धभक्तिं
साध्यं तत्प्रीतिमेवेत्युपदिशति जनान् गौरचन्द्रः स्वयं सः ॥

1. The self-revealed Vedic Truths descending from the Absolute Person through the preceptorial line of succession are known as *Amnaya*. They declare that:—

2. *Hari* (the Almighty) is one without a second.

3. He is always vested with infinite power.

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4. He is the ocean of *Rasa*.

5. The Jiva-souls are His separated parts.

6. Certain Jiva-souls are enthralled by *Prakriti* or *Maya*, the illusory energy of the Lord.

7. Certain Jiva-souls are freed from the grasp of *Prakriti*.

8. God is distinct from Jiva and the world, and again identical with them at all times. This is known as *Bhedabheda-Prakas* of the Lord. It is *Achintya* or inconceivable inasmuch as the Divinity is *Adhokshaj*, *i.e.*, beyond the ken of human senses. This is not understood by the rationalist except by His Grace.

They explain the *Sambandha*, *i. e.*, relation between the Absolute, and the Jiva world and the Universe.

9. *Bhakti* or unalloyed devotion is the only means of attaining Divine Love.

It indicates the *Abhidheya* or Supreme Duty of man to the Absolute Person.

10. *Prem* or Love in *Krishna* is alone the final object of spiritual existence.

It marks *Prayojana* or Ultimate Prospect of our life. *Sambandha-Abhidheya-Prayojana* form the tripartite cardinal points of religion laid down by the Divine Book, Srimad Bhagavatam.

Thakur Bhaktivinode has done a great service to Bengal, nay to the world, by the discovery of

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the holy birthplace of Sri Chaitanya Dev at Sree Mayapur on the eastern bank of the Ganges, on the strength of undisputed historical evidence from government records and antiquarian maps, and supported by the inspired testimony of Paramahamsa Srila Jagannath Das Babaji Maharaj, the famous Vaishnav Acharya of Brindaban. This has paved the way to a great extent for the upheaval of people's fondness for Mahaprabhu which almost disappeared from educated Bengal, and brought about a Renaissance of true Vaishnav culture which has been nurtured, developed and spread by his worthy successor Srila Prabhupad in and through the Gaudiya Mission in distant lands.

Thakur Bhaktivinode awakened Bengal from her deep sleep, and quickened a desire for a true and rational understanding of worship of Sri Murti as opposed to idolatry, *Yukta-Vairagya* versus *Falgu-Vairagya*, respective merits of *Karma*, *Jnana*, *Yoga* and *Bhakti*, *Sat* and *Asat Sampradayas* in these days of contending theologies. He has left behind him a legacy of over a hundred original books and annotations written by himself in different languages *viz.*, English, Sanskrit, Bengali and Urdu. Srila Prabhupad unpacked them and made them widely known to the public. The present one is an attempt to bring home to the English-speaking brethren a faint glimpse of the holy Teachings of Sriman Mahaprabhu, and to kindle in them an interest for deeper knowledge and practice of the same. The songs composed by him in an ecstasy of bliss and in fullest submission to the Absolute Person Sri Krishna, represent an unfathomable depth of love

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for the Lord as well as the Jiva-souls, and a transparent sincere soul of a true Sadhu, and will draw the spontaneous admiration and homage of mankind as long as language will endure.

Thakur Bhaktivinode found that all the books on the holy life and teaching of Sriman Mahaprabhu had been written and published in Bengali character, and that the *Sanatan* (eternal) religion preached by the Lord had not received the due appreciation beyond the borders of Bengali-speaking country. Out of his unbounded sympathy for all mankind, Thakur felt the imperative call of spreading the religion of Mahaprabhu among the educated community, who might be thirsting for the Religion of Divine Love in this world of dry and senseless pursuit of enjoyment or renunciation. In the year 1896, he, therefore, composed 104 slokas known as "Sri Sri Gauranga-Lila-Smarana-Mangal Stotra" (Holy hymns in memory of the Career of Lord Gauranga) in Sanskrit, as it was reported in those days that there was a wide study of Sanskrit in Europe and America. To make the reading still more popular among the English-speaking brethren, Thakur presented the sacred 'Life and Precepts' also in English garb which took the shape of the present treatise, and was published on the 20th August, 1896, in Calcutta. The Stotras composed by Thakur were then so greatly appreciated that Mahamahopadhyaya Sitikantha Vachaspati, the great Pandit of Nabadwip, annotated them under the head '*Vikasini*' (amplifier) which was also appended with the original Sanskrit book. There again appeared a Hindi translation (in poems) of the book

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in the year 1899 from the pen of Sarvabhaum Madhusudan Gosvami, the famous Pandit of Radharaman Ghera in Sri Brindaban. In fact, the mother-tincture of this great synthetic work supplied the inspiration and bases of the following books: *viz.*, "Sri Chaitanya Lilamritasarah", a treatise in Sanskrit prose on the Lila and Precepts of Sri Chaitanya, compiled by His Divine Grace Srila Bhakti Prasad Puri Gosvami Thakur, the present Spiritual Head of the Gaudiya Mission; "Sri Chaitanya Mahaprabhu", a learned book on the Lila and Precepts of the Lord in English written by Srila Bhakti Pradip Tirtha Gosvami Maharaj, an initiated disciple of Thakur Bhaktivinode and the seniormost Tridandi Samnyasi of the Gaudiya Mission; "Sri Krishna Chaitanya" in English, a masterly work on the early life of Mahaprabhu, by Professor Sri Nisi-Kanta Sanyal, M.A., Bhakti-sudhakar, former Secretary of the Gaudiya Mission; and "Sri Chaitanya Dev", a Bengali book written by my humble self now running in third edition.

In his preface of the book "Sri Gauranga-Lila-Smarana-Mangal-Stotra", Thakur penned the following lines which will now be read with great interest as giving the origin and occasion of the present English treatise in his own words:—

"The object of this little book is to bring the holy *life* of Chaitanya Mahaprabhu and His *precepts* to the notice of the educated and the religious people. Most of the books treating on these subjects have hitherto been printed in Bengali

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character. Hence the life and precepts of Chaitanya have scarcely passed beyond the boundaries of Bengal. This book has, therefore, been printed in Sanskrit types for circulation all over India. Our educated brethren of Europe and America have taken, of late, to the study of the Sanskrit language, and it is our belief that this brochure will go to their hands in a very short time. This book contains 104 slokas with copious commentaries. It makes a succint mention of all the anecdotes of the *life* of Mahaprabhu as related in the famous book, "Sri Chaitanya Charitamrita" by Srila Krishnadas Kaviraj Gosvami. The slokas from 75 to 86 inclusive will give an outline of the *precepts* of that great Personage. With a view to help our English-knowing readers in going through the book, we have here summarised in English the contents of the work".

The 'Sikshastak' or the octave teachings composed in Sanskrit by the Lord Sri Krishna Chaitanya Himself have been appended at the end of this book with the English rendering thereof, as given by His Holiness Tridandi Gosvami Srila Bhakti Pradip Tirtha Maharaj, in his famous book "Sri Chaitanya Mahaprabhu."

Let us now offer our most humble prostrated obeisances to Om Vishnupad Srila Thakur Bhaktivinode who bears the designation of "Satchidananda (Being-Intelligence-Bliss), who is the veritable potency of Sri Gaurasundar and who is the foremost of the followers of Sri Rup Gosvami Prabhu.

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We also make our repeated humble obeisances to the lotus feet of the Vaishnavas who, like the Purpose-Tree, fulfil the prayers of true supplicants, who are the oceans of mercy and redeem the fallen souls.

SRI GAUR-JANMOTSAV DAY,
MARCH 13, 1941.
SREE-MAYAPUR,
(NADIA.)

Sundarananda
Vidyavinode

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SRI
CHAITANYA MAHAPRABHU
HIS
LIFE AND PRECEPTS

HIS LIFE

CHAITANYA Mahaprabhu was born in Mayapur in the town of Nadia, just after sunset on the evening of the 23rd Falgun, 1407 *Sakabda* answering to the 18th February, 1486 of the Christian Era. The moon was eclipsed at the time of His birth and people of Nadia were then engaged, as usual on such occasions, in bathing in the Bhagirathi with loud cheers of *Haribol.* His father Jagannath Misra was a poor Brahmin of the *Vaidic* order, and His mother Sachi Devi was a model good woman, both descended from Brahmin stocks originally residing in Sylhet. Mahaprabhu was a beautiful Child and the ladies of the town came to see Him with presents. His mother's father, Pandit Nilambar Chakravarti, a renowned astrologer, foretold that the Child would be a great Personage in time; and he, therefore, gave Him the name Visvambhar. The ladies of the neighbourhood styled Him Gaur Hari on account of His golden complexion, and His mother called Him Nimai on account of the *Nim* tree near which He was born. Beautiful as the Lad was, every one heartily loved to see Him everyday.

Advent of Sri Chaitanya

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As He grew up, He became a whimsical and frolicsome Lad. After His fifth year, He was admitted into a *Pathsala* where He picked up Bengali in a very short time.

Early Anecdotes

Most of His contemporary biographers have mentioned certain anecdotes regarding Chaitanya which are simple records of His early miracles. It is said that, when He was an infant in His mother's arms, He wept continually, and when the neighbouring ladies and His mother cried *Haribol*, He used to stop. Thus there was a continuation of the utterance of *Haribol* in the house, foreshewing the future mission of the Hero. It has also been stated, that, when His mother once gave Him sweetmeats to eat, He ate clay instead of the food. His mother asking for the reason, He stated that, as every sweetmeat was nothing but clay transformed, He could eat clay as well. His mother who was also the consort of a Pandit explained, that every article in a special state was adapted to a special use. Earth, while in the state of a jug, could be used as a water-pot, but in the state of a brick such a use was not possible. Clay, therefore, in the form of sweetmeats was usable as food and not clay in its other states. The Lad was convinced and admitted His stupidity in eating clay and agreed to avoid the mistake in future. Another miraculous act has been related. It is said that a Brahmin on pilgrimage became a guest in His house, cooked his food and read his grace with meditation on Krishna. In the meantime, the Lad came and ate up the cooked rice. The Brahmin astonished at the Lad's

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act cooked again at the request of Jagannath Misra. The Lad again ate up the cooked rice while the Brahmin was offering the rice to Krishna with meditation. The Brahmin was persuaded to cook for the third time. This time all the inmates of the house had fallen asleep and the Lad shewed Himself as Krishna to the traveller and blessed him. The Brahmin was then lost in ecstasy at the appearance of the Object of his worship. It has also been stated that two thieves stole away the Lad from His father's door with a view to purloin His jewels and gave Him sweetmeats on the way. The Lad exercised His illusory energy and deceived the thieves back towards His Own house. The thieves, for fear of detection, left the Boy there and fled. Another miraculous act has been described of the Lad's demanding and getting from Hiranya and Jagadis all the offerings they had collected for worshipping Krishna on the day of *Ekadasi*. When only four years of age, He sat on rejected cooking pots which were considered unholy by His mother. He explained to His mother that there was no question of holiness and un-holiness as regards earthen pots thrown away after the cooking was over. These anecdotes relate to the tender age up to the fifth year.

Scholastic Career

In His eighth year, He was admitted into the *Tol* of Gangadas Pandit in Ganganagar close by the village of Mayapur. In two years, He became well read in Sanskrit Grammar and Rhetoric. His readings after that were of the nature of self-study in His Own house, where He had found all important books belonging

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to His father who was a Pandit himself. It appears that He read the *Smriti* in His Own study and the *Nyaya* also in competition with His friends who were then studying under the celebrated Pandit Raghunath Siromani.

Now after the tenth year of His age, Chaitanya became a passable scholar in Grammar, Rhetoric, the *Smriti* and the *Nyaya*. It was after this that His elder brother Visvarup left his house and accepted the *Asram* (status) of a *Sannyasi* (ascetic). Chaitanya, though a very young Boy, consoled His parents saying that He would serve them with a view to please God. Just after that, His father left this world. His mother was exceedingly sorry, and Mahaprabhu, with His usually contented appearance, consoled His widowed mother.

The Greatest Pandit

It was at the age of 14 or 15 that Mahaprabhu was married to Lakshmi Devi, the daughter of Vallabh Acharya, also of Nadia. He was at this age considered as one of the best scholars of Nadia, the renowned seat of *Nyaya* philosophy and Sanskrit learning. Not to speak of the *Smarta* Pandits, the *Naiyaiks* were all afraid of confronting Him in literary discussions. Being a married man, He went to Eastern Bengal on the banks of the Padma for acquirement of wealth. There He displayed His learning and obtained a good sum of money. It was at this time that He preached Vaishnavism at intervals. After teaching him the principles of Vaishnavism, He ordered Tapan Misra to go to and live in Benares. During His residence in East

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Bengal, His wife Lahshmi Devi left this world from the effects of snake-bite. On returning home, He found His mother in a mourning state. He consoled her with a lecture on the uncertainty of human affairs. It was at His mother's request that He married Vishnupriya, the daughter of Raj-Pandit Sanatan Misra. His comrades joined Him on His return from *pravas* or sojourn. He was now so renowned, that He was considered to be the best Pandit in Nadia. Kesav Misra of Kashmir who had called himself the great Digvijayi, came to Nadia with a view to discuss with the Pandits of that place. Afraid of the so-called conquering Pandit, the *Tol*-professors of Nadia left their town on pretence of invitation. Kesav met Mahaprabhu at the *Barakona-ghat* in Mayapur, and after a very short discussion with Him, he got defeated by the Boy and mortification obliged him to decamp. Nimai Pandit was now the most important Pandit of His times.

Initiation and After

It was at the age of 16 or 17 that He travelled to Gaya with a host of His students, and there took His spiritual initiation from Isvar Puri, a Vaishnav *Samnyasi* and a disciple of the renowned Madhavendra Puri. Upon His return to Nadia, Nimai Pandit turned out a religious preacher, and His religious nature became so strongly represented that Advaita Prabhu, Srivas and others who had before the birth of Chaitanya accepted the Vaishnav faith, were astonished at the change of the Young Man. He was then no more a contending *Naiyaik*, a wrangling *Smarta* and a criticising rhetorician. He

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swooned at the name of Krishna and behaved as an inspired man under the influence of His religious sentiment. It has been described by Murari Gupta, an eye witness, that He shewed His heavenly powers in the house of Srivas Pandit in the presence of hundreds of His followers who were mostly well-read scholars. It was at this time that He opened a nocturnal school of *Kirtan* in the compound of Srivas Pandit with His sincere followers. There He preached, there He sang, there He danced and there He expressed all sorts of religious feelings. Nityananda Prabhu who was then a preacher of Vaishnavism and who had then completed his travels all over India, joined Him by that time. In fact, a host of Pandit preachers of Vaishnavism, all sincere at heart, came and joined Him from different parts of Bengal. Nadia now became the regular seat of a host of Vaishnav *Acharyas* whose mission it was to spiritualize mankind with the highest influence of the Vaishnav creed.

Preaching and Samkirtan

The first mandate that He issued to Prabhu Nityananda and Haridas was this: "Go friends, go through the streets of the town, meet every man at his door and ask him to sing the Name of Hari with a holy life, and you then come and report to Me every evening the result of your preaching." Thus ordered, the two preachers went on and met Jagai and Madhai, the two most abominable characters. They insulted the preachers on hearing Mahaprabhu's mandate, but were soon converted by the influence of *Bhakti* inculcated by their Lord. The people of Nadia were now surprised. They said, "Nimai Pandit

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is not only a gigantic genius but He is certainly a Missionary from God Almighty." From this time to His 23rd year, Mahaprabhu preached His principles not only in Nadia but in all important towns and villages around His city. In the houses of His followers, He shewed miracles, taught the esoteric principles of *Bhakti* and sang His *Samkirtan* with other *Bhaktas*. His followers of the town of Nadia commenced to sing the Holy Name of Hari in the streets and bazaars. This created a sensation and roused different feelings in different quarters. The *Bhaktas* were highly pleased.

The *Smarta* Brahmins became jealous of Nimai Pandit's success and complained to Chand Kazi against the character of Chaitanya as un-Hindu. The Kazi came to Srivas Pandit's house and broke a *Mridanga (khol)* there and declared, that unless Nimai Pandit would cease to make noise about His queer religion, he should be obliged to enforce Mohammedanism on Him and His followers. This was brought to Mahaprabhu's notice. He ordered the town people to appear in the evening, each with a torch in his hand. This they did, and Nimai marched out with His *Samkirtan* divided in fourteen groups, and on His arrival in Kazi's house, He held a long conversation with the Kazi, and in the end communicated into his heart His Vaishnav influence by touching his body. The Kazi then wept and admitted, that he had felt a keen spiritual influence which had cleared up his doubts, and produced in him a religious sentiment which gave him the highest ecstasy. The Kazi then joined the *Samkirtan* party. The

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world was astonished at the spiritual power of the Great Lord, and hundreds and hundreds of heretics converted joined the banner of Visvambhar after this affair.

Samnyas

It was after this, that some of the jealous and low-minded Brahmins of *Kulia* picked up a quarrel with Mahaprabhu and collected a party to oppose Him. Nimai Pandit was naturally a soft-hearted Person though strong in His principles. He declared, that party feeling and sectarianism were the two great enemies of progress, and as long as He should continue to be an inhabitant of Nadia belonging to a certain family, His mission would not meet with complete success. He then resolved to be a citizen of the world by cutting off His connection with a particular family, caste and creed,and with this resolution, He embraced the position of a *Samnyasi* at Katoa, under the guidance of Kesav Bharati of that town, on the 24th year of His age. His mother and wife wept bitterly for His separation, but our Hero, though soft in heart, was a strong Person in principle. He left His little world in His house for the unlimited spiritual world of Krishna with man in general.

After His *Samnyas*, He was induced to visit the house of Advaita Prabhu in Santipur. Advaita managed to invite all his friends and admirers from Nadia and brought Sachi Devi to see her Son. Both pleasure and pain invaded her heart when she saw her Son in the attire of a *Samnyasi*. As a *Samnyasi*, Krishna Chaitanya put on nothing but a *kaupin* and a *bahirvas* (outer

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covering). His head was without hair and His hands bore a *danda* (stick) and a *kamandalu* (hermit's water pot). The Holy Son fell at the feet of His beloved mother and said, "Mother! this body is yours and I must obey your orders. Permit Me to go to Brindaban for My spiritual attainments". The Mother in consultation with Advaita and others asked her Son to reside in Puri (town of Jagannath) so that she might obtain His information now and then. Mahaprabhu agreed to that proposition and in a few days left Santipur for Orissa. His biographers have described the journey of Krishna Chaitanya (that was the name He got after His *Samnyas*) from Santipur to Puri in great details. He travelled along the side of the Bhagirathi as far as Chhatrabhog situated now in Thana Mathurapur, Diamond Harbour, 24 Parganas. There He took a boat and went as far as Prayag Ghat in the Midnapore District. Thence He walked through Balasore and Cuttack to Puri, seeing the temple of Bhubaneswar on His way. Upon His arrival at Puri, He saw Jagannath in the temple and put up with Sarvabhaum at the request of the latter.

Sarvabhaum and Vedanta

Sarvabhaum was a gigantic Pandit of the day. His readings knew no bounds. He was the best *Naiyaik* of the times, and was known as the most erudite scholar in the *Vedanta* Philosophy of the school of Sankaracharya. He was born in Nadia (Vidyanagar) and taught innumerable pupils in the *Nyaya* Philosophy in his *Tol* there. He had left for Puri sometimes before the birth of Nimai Pandit. His

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brother-in-law Gopinath Misra introduced our new *Samnyasi* to Sarvabhaum who was astonished at His personal beauty, and feared that it would be difficult for the Young Man to maintain *Samnyas-dharma* during the long run of His life. Gopinath who had known Mahaprabhu from Nadia, had a great reverence for Him and gave out that the *Samnyasi* was not a common human being. On this point, Gopinath and Sarvabhaum had a hot discussion. Sarvabhaum then requested Mahaprabhu to hear his recitation of the *Vedanta Sutras* to which the latter tacitly submitted. Chaitanya heard with silence, what the great Sarvabhaum uttered with gravity, for seven days, at the end of which the latter said, "Krishna Chaitanya! I think you do not understand the *Vedanta*, as you do not say anything after hearing my recitations and explanations." The reply of Chaitanya was that He understood the *Sutras* very well, but He could not make out what Sankaracharya meant by his commentaries. Astonished at this, Sarvabhaum said, "How is it that you understand the meanings of the *Sutras* and do not understand the commentaries which explain the *Sutras*? All well! if you understand the *Sutras*, please let me have your interpretations." Mahaprabhu thereon explained all the *Sutras* in His Own way without touching the *Pantheistic* commentary of Sankar. The keen understanding of Sarvabhaum saw the truth, beauty and harmony of arguments in the explanations given by Chaitanya and obliged him to utter that it was the first time that he found One, Who could explain the *Brahma-Sutras* in such a simple manner. He admitted also, that the

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commentaries of Sankar never gave such natural explanations of the *Vedanta-Sutras* as he had obtained from Mahaprabhu. He then submitted himself as an advocate and follower. In a few days Sarvabhaum turned out as one of the best Vaishnavas of the time. Report ran out; whole of Orissa sang the praise of Krishna Chaitanya, and hundreds and hundreds came to Him and became His followers. In the meantime, Mahaprabhu thought of visiting Southern India, and He started with one Krishnadas Brahmin for the journey.

Tour in Southern India

His biographers have given us a detail of the journey. He first went to Kurmakshetra where He did a miarcle by curing a leper named Vasudev. He met Ramananda Rai, the Governor of Vidyanagar, on the banks of the Godavari and had a philosophical conversation with him on the subject of *Prem-bhakti*. He worked another miracle by touching (making them immediately disappear) the seven *Tal* trees, through which Ram Chandra, the Son of Dasarath, had shot His arrow and killed the great Bali Raj. He preached Vaishnavism and *Nam-Samkirtan* throughout the journey. At Rangakshetra, He stayed for four months in the house of one Venkat Bhatt in order to spend the rainy season. There He converted the whole family of Venkat from Ramanujia Vaishnavism into *Krishna-bhakti*, along with the son of Venkat, a boy of ten years named Gopal, who afterwards came to Brindaban and became one of the six Gosvamins or Prophets serving under their Leader Sri Krishna Chaitanya. Trained up in Sanskrit by his uncle

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Prabodhananda Sarasvati, Gopal wrote several books on Vaishnavism.

Chaitanya visited numerous places in Southern India as far as Cape Comorin, and returned to Puri in two years by Pandarpur on the Bhima. In this latter place, He spiritualized one Tukaram who became from that time religious preacher himself. This fact has been admitted in his *Abhangas* which have been collected in a volume by Mr. Satyendra Nath Tagore of the Bombay Civil Service. During His journey, He had discussions with the Buddhists, the Jains and the *Mayavadis* in several places, and converted His opponents to Vaishnavism.

Davirkhas and Sakar Mallik reclaimed

Upon His return to Puri, Raja Prataprudra Dev and several Pandit Brahmins joined the banner of Chaitanya Mahaprabhu. He was now twenty-seven years of age. In His 28th year, He went to Bengal as far as Gaud in Maldah. There He picked up two greater personages named Rup and Sanatan. Though descended from the lines of the Karnatik Brahmins, these two brothers turned out demi-Musalmans by their continual contact with Hussain Shah, the then Emperor of Gaud. Their names had been changed by the Emperor into Davirkhas and Sakar Mallik, and their master loved them heartily, as they were both learned in Persian, Arabic and Sanskrit and were loyal servants of the state. The two gentlemen had found no way to come back as regular Hindus, and had written to Mahaprabhu, while He was at Puri, for spiritual

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help. Mahaprabhu had written in reply that He would come to them and extricate them out of their spiritual difficulties. Now that He had come to Gaud, both the brothers appeared before Him with their long standing prayer. Mahaprabhu ordered them to go to Brindaban and meet Him there.

Instructions to Rup & Sanatan

Chaitanya returned to Puri through Santipur where He again met His dear mother. After a short stay at Puri, He left for Brindaban. This time He was accompanied by one Balabhadra Bhattacharya. He visited Brindaban and came down to Prayag (Allahabad) converting a large number of Mohammedans into Vaishnavism by argument from the *Quran*. The descendants of those converts are still known as Pathan Vaishnavas. Rup Gosvami met Him at Allahabad. Chaitanya trained him up in spirituality in ten days and directed him to go to Brindaban on missions. His first mission was to write theological works explaining scientifically pure *Bhakti* and *Prem*. The second mission was to revive the places where Krishna Chandra had, in the end of *Dvapar-yuga*, exhibited His spiritual *Lila* for the benefit of the religious world. Rup Gosvami left Allahabad for Brindaban and Mahaprabhu came down to Benares. There He put up in the house of Chandrasekhar and accepted His daily *bhiksha* (meal) in the house of Tapan Misra. Here it was, that Sanatan Gosvami joined Him and took instruction for two months in spiritual matters. The biographers, specially Krishnadas Kaviraj, have given us details of Chaitanya's teachings to Rup and Sanatan. Krishnadas was not a contemporary writer, but

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he gathered his informations from the Gosvamins themselves, the direct disciples of Mahaprabhu. Jiv Gosvami, who was nephew of Sanatan and Rup and who has left us his invaluable work, the *Shat-sandarbha*, has philosophized on the precepts of his great Leader. We have gathered and summarized the precepts of Chaitanya from the books of those great writers.

Prakasananda Sarasvati

While at Benares, Chaitanya had an interview with the learned *Samnyasis* of that town in the house of a Mahratta Brahmin who had invited all the *Samnyasis* for an entertainment. At this interview, Chaitanya shewed a miracle which attracted all the *Samnyasis* to Him. Then ensued reciprocal conversation. The *Samnyasis* were headed by their most learned leader Prakasananda Sarasvati. After a short controversy, they submitted to Mahaprabhu and admitted that they had been misled by the commentaries of Sankaracharya. It was impossible even for learned scholars to oppose Chaitanya for a long time, as there was some spell in Him which touched their hearts, and made them weep for their spiritual improvement. *Samnyasis* of Benares soon fell at the Feet of Chaitanya and asked for His grace (*kripa*). Chaitanya then preached pure *Bhakti* and instilled into their hearts spiritual love for Krishna which obliged them to give up sectarian feelings. The whole of Benares, on this wonderful conversion of the *Samnyasis*, turned out Vaishnavas, and they made a master *Samkirtan* with their new Lord. After sending Sanatan to Brindaban, Mahaprabhu

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went to Puri again by the jungles with His comrade Balabhadra. Balabhadra reported, that Mahaprabhu had shown a good many miracles on His way to Puri, such as, making tigers and elephants dance on hearing the Name of Krishna.

Assembly at Puri

From this time, *i.e.*, from His 31st year, Mahaprabhu continually lived in Puri in the house of Kasi Misra, until His disappearance in His forty-eighth year at the time of *Samkirtan* in the temple of Tota Gopinath. During these 18 years, His life was one of settled love and piety. He was surrounded by numerous followers, all of whom were of the highest order of the Vaishnavas, and distinguished from the common people by their purest character and learning, firm religious principles and spiritual love in Radha-Krishna. Svarup Damodar, who had been known by the name of Purushottam Acharya while Mahaprabhu was in Nadia, joined Him from Benares, and accepted His service as His secretary. No production of any poet or philosopher could be laid before Mahaprabhu, unless Svarup has passed it as pure and useful. Rai Ramananda was his second mate. Both he and Svarup sang, while Mahaprabhu expressed His sentiment on a certain point of worship. Paramananda Puri was His minister in matters of religion. There are hundreds of anecdotes described by His biographers, which we do not think it mete here to reproduce. Mahaprabhu slept short. His sentiments carried Him far and far in the firmament of spirituality, every day and night, and all His admirers and followers watched Him throughout. He worshipped,

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communicated with His missionaries at Brindaban, and conversed with those religious men who newly came to visit Him. He sang and danced, took no care of Himself and oft'times lost Himself in religious beatitude. All who came to Him, believed Him as the All-Beautiful God, appearing in the nether world for the benefit of mankind. He loved His mother all along, and sent her *mahaprasad* now and then with those who went to Nadia. He was most amiable in nature. Humility was personified in Him. His sweet appearance gave cheers to all who came in contact with Him. He appointed Prabhu Nityananda as the missionary in charge of Bengal. He despatched six disciples (Gosvamins) to Brindaban to preach love in the up-country. He punished all of His disciples who deviated from a holy life. This He markedly did in the case of junior Haridas. He never lacked in giving proper instructions in life to those who solicited them. This will be seen in His teachings to Raghunath Das Gosvami. His treatment to Haridas (senior) will show, how He loved spiritual men and how He defied caste distinction in case of spiritual brotherhood.

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HIS PRECEPTS

We now proceed to explain His precepts to those who are not acquainted with them. This little book and the commentaries contain such of His holy principles as are prominent.

Vedic Truths

Chaitanya teaches us in the first place that the rational attributes of men are not capable of approaching the Divine sphere of spirit. *Yukti*, as He styles reason, is quite incompetent in such a matter. *Ruchi*, as He styles the religious sentiment in man, even in a very small quantity, has the power to comprehend it. It is inspiration which can alone give light to spiritual matters. Inspirations coming down from Heaven through purified and blessed souls have exhibited themselves in the form of the *Vedas*. The *Vedas* together with their explanatory notes, the Puranas, are, therefore, the only evidence in matters of spirit and are eternal in nature. *Vedic* truths should, therefore, be accepted as the only truth in higher matter. Reason, while sincerely helping the inspired truth, may be accepted as auxiliary evidence. The *Vedas* teach us, according to Chaitanya, nine principal doctrines, that is:—

(1) Hari (the Almighty) is one without a second.

(2) He is always vested with infinite power.

(3) He is ocean of *Rasa*.

(4) The soul is His *Vibhinnamsa* or separated part.

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(5) Certain souls are engrossed by *Prakriti* or His illusory energy.

(6) Certain souls are released from the grasp of *Prakriti*.

(7) All spiritual and material phenomena are *Bhedabheda-prakas* of Hari, the Almighty.

(8) *Bhakti* is the only means of attaining the final object of spiritual existence.

(9) *Prem* in Krishna is alone the final object of spiritual existence.

We must explain these points one by one :—

Krishna is One without a Second

1. Hari, the Supreme Being, is one without a second. In Aryan theology, the creative principle of the Deity is personified in *Brahma* and the destructive principle in *Siva*. *Indra* is the head of some lower elements of administration. Hence, they are not the Almighty Himself but are different representations of different attributes. They have obtained their powers from an original Fountainhead. Hence, they are subordinate beings in the service of Hari or *Bhagavan*. Then again, there are three distinct philosophical ideas of the Deity, *i.e.*, (*i*) the idea of the negative *Brahman* of the Pantheistic school, (*ii*) the idea of a Universal Soul *Paramatma* of the *Yoga* school and (*iii*) the idea of a Personal Deity with all His Majesty, Might, Glory, Beauty, Wisdom and Supremacy combined in the Person. The ideas of *Brahman* and *Paramatma* are, therefore, included in the idea of *Bhagavan*. Spiritually,

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therefore, *Bhagavan* is Hari, the Supreme Being. Human ideas are either mental or spiritual. The mental idea is defective, as it has relation to the created principle of matter. The spiritual idea is certainly the nearest approach to the Supreme Being. Then again, the spiritual idea of *Bhagavan* is of two sorts. In one sort, the Person of the Deity is overpowered by His Own Majesty, and in the other, the Personal Beauty overpowers all His Majesty. The first idea is represented in the great *Narayana* of *Vaikuntha*, Who is the Lord of lords and God of gods. The second is represented in the All-Beautiful Krishna with Radhika, the representative of His *Hladini* or superior ecstatic energy. Krishna appears as Man amongst men and is again generally accepted as God above gods. Krishna attracts, loves and produces ecstasy in all souls. His Person and Personal Attachments are all purely spiritual and have no relation to the material world. The material senses of man cannot approach Him. It is the spirit in man which can see Him direct and commune with Him. The soul fettered in matter has, from its own degradation, lost its right to see Krishna and His spiritual *lila* in the spiritual world, but Krishna out of His Own Supreme Power and prerogative may appear with all His Brindaban *lila* before the eyes of all men. The rational man can hardly conceive and believe Krishna and His *lila*. As his spiritual essence improves, he sees Him and loves Him with all his heart. In our small compass, we can hardly treat this subject fully and exhaustively. We, therefore, leave this point to our readers with these words: "Give up the

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shackles of matter slowly. Cultivate your spirit inwards. Give up prejudices which you have acquired from the so-called rational thinkers who deny the existence of spirit. Be humble in yourself and learn to respect those who work towards spiritual attainments. Do these with your heart, mind and strength in the company of spiritual people alone, and you will see Krishna in no time. Krishna is not an imaginary Being, nor you have a right to think that He is a material phenomenon, fancied to be the Supreme Being by the fools. Krishna is not understood by the process of distinguishing the subjective from the objective, nor He is to be accepted as an imposition on the people set up by designing men. Krishna is eternal, spiritually true, reflected on the human soul when relieved of all pressure of gross matter, and is the subject of love which proceeds from the soul. Accept Him as such and you will see Him in your soul's eye. Words fail to describe that Transcendental Being. The highest, best and most spiritual ideal of the Divinity is in Krishna. To bring arguments against Him is simply to deceive one's self and deprive himself of the blessings that God has kept in store for man. Hence, all descriptions of His Name, Person, Attributes and *Lila* should be accepted spiritually, giving up the material portion which words must necessarily convey."

Infinite Powers of God

2. Hari is always vested with infinite powers. By infinite powers must be meant, powers which know no bounds either in space or in time, as His powers alone created space and time. His powers are identified with His Person. In material objects, there is a

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difference between the person and its powers, between the thing and its attributes, its name, its form and action; but it is a spiritual truth, that in spirit the thing is identical with its name, form, attributes and action. This truth cannot be subjected to dry reason which deals with gross matter alone. Krishna is Supreme Will in Himself, and He exercises His supreme power at His pleasure which submits to no law, because all law has proceeded from His Will and Power. Power is known from its exercise. In this world, we have experience of only three of the attributes of His Power. We see the material phenomena and we understand that His power has the attribute to create matter. This attribute is styled in the *Vedas* as *Maya-sakti*. We see man and we understand that the Supreme Power has the attribute to produce limited and imperfect souls. The *Sastras* call that attribute as *Jiva-sakti*. We conceive of One Who is Spiritual and Supreme in His realm of eternal spirits. We understand that His power has an attribute to exhibit perfectly spiritual existences. The Vedas call that attribute by the name of *Atma-sakti* or *Chit-sakti*. All these attributes together form One Supreme Power which the *Vedas* call as *Para-sakti*. In fact Power (*Sakti*) is not distinguishable from the Person of that Being. Still the powers are separately exhibited in their separate actions. This is styled '*Achintya - Bhedabheda - Prakas*' or inconceivable simultaneous existence of distinction and non-distinction Hari, being Will above law, exercises His infinite power while He Himself remains unaffected. This is not understood, but felt in the soul as an intuitive truth.

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3. He is the ocean of *rasa*. *Rasa* has been defined to be that ecstatic principle which comprehends *sthayi-bhav*, *vibhav*, *anubhav*, *sattvik* and *sanchari*. *Vibhav* is divided into *alamban* and *uddipan*. *Alamban* is subdivided into *vishaya* and *asraya*. *Asraya* is that person who has in himself the principle of *sthayi-bhav*, and *vishaya* is that person to whom the *sthayi-bhav* directs itself. *Sthayi-bhav* has been explained to be *Rati* or tendency of the pure spiritual heart. By a connection of *asraya* and *vishaya*, the *sthayi-bhav* arrives at its stage of action. When it obtains its active stage, certain signs are exhibited in the person which are called the *anubhavas*. These are thirteen in number (*vide* Sanskrit commentary to 79th sloka). Eight other *bhavas* exhibiting on the mind are styled *sattvik-bhavas* such as tears, shivering, *etc.* Thirty-three other *bhavas* such as *harsha*, *vishada*, *etc.*, have been shewn to be *sanchari-bhavas*. These combined in soul form the *rasa*. This process of exhibition of *rasa* relates to exhibition of *rasa* in man still enthralled in matter. But *rasa* itself is an eternal principle identified with the Supreme Hari. Hari is the ocean of *rasa*, and in the human soul a drop of the ocean could only be conceived. *Rasa* naturally is spiritual, but in man subjected to *Maya*, the progenitor of matter, it has been identified in a perverted state with the sensual pleasure of man in connection with material objects, the soul losing itself in mind and the mind acting through senses, enjoying the perverted *rasa* in five different objects of the five senses. This is the soul's going abroad with *avidya* or ignorance of the spiritual self. When the soul looks inward, it obtains its spiritual

Ocean of Rasa

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rasa and the perverted *rasa* wanes off in proportion to the development of the spiritual *rasa*. In spiritual *rasa*, the souls towards each other and all towards the All-Beautiful, have their unfettered action in Brindaban, rising above material time and space. Hari of Infinite Supreme Free Will has eternal ecstasy in His Spiritual Power or *Chit-sakti*. The *hladini* attribute of *chit-sakti* gives Him infinite pleasure. The *sambit* attribute of *chit-sakti* (spiritual widsom) produces all *bhavas*, relations and affections. The *sandhini* attribute of *chit-sakti* produces all existence (other than the free will) including the *Dhamas* (abodes), individualities and other substances in connection with the action of the spiritual *rasa*. All these exhibitions are from *chit-sakti* or the spiritual power. The *mayik* or material creation including time, space and gross objects has no place in *chit-jagat* or the spiritual world which is all the same as Brindaban. *Maya-sakti* is a perverted reflection of the *chit-sakti*. Hence, the particularities in the *mayik* (material) world have semblance with the particularities in *chit-jagat* or spiritual universe, but are not substantially the same. The *chit-jagat* is the model of the *mayik-jagat*, but they are not identical. We must guard ourselves against the idea, that man has imagined *chit-jagat* from an experience of the *mayik-jagat*. This idea is pantheistic and it may also be styled atheistic. Reason, not spiritualized, has a tendency to create such a doubt, but one who has a wish to enjoy spiritual love must give it up as misleading. The eternal *rasa* of Krishna exists spiritually in *chit-jagat*. To us who are in the nether world, there is a screen which intervenes

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between our eyes and the great spiritual scene of Krishna *lila*. When by the grace of Krishna that screen is drawn up, we have the privilege to see it and again, when it pleases the Almighty to drop the screen, the great Brindaban *lila* disappears. Taste the subject and your conviction will be the same as mine. Brethren! do not give up such an important subject without due and liberal examination.

4. The soul is His *vibhinnamsa* or separated part. By soul are meant all sorts of souls whether animal, human or celestial. It must be understood that Mahaprabhu believed in the very liberal theory of transmigration of the soul. Certain readers may reject the idea on the ground that certain forms of faith do not support that theory. It is not liberal to reject a theory, because it is in antagonism with the dogmas of certain sectarian creeds. Indeed, it is a matter which reason cannot dare to meddle with. Candidly examining, we do not see any strong reason to disbelieve the theory of transmigration. On the other hand, our un-prejudiced mind is inclined to stand for it. The belief that the human soul has only one trial in life is evidently illiberal, unjust and contrary to the belief that God is All Good. When our spiritual sentiment supports the theory, and the Vedas, the receptacles of inspirations, have taught us the fact of continual existence of the soul in different stages in creation, we cannot but give up the idea of disbelieving in the theory of transmigration of the soul. However educated and scientific a man may be, he is always liable to a

Jiva-Soul

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creeping error. That which holds good regarding a man holds good also regarding a nation or a sect.

The soul, according to Chaitanya, is an atomic part of the Divine Soul. It is a sort of God's power to produce beings who are spiritual in essence but liable to be enthralled by '*Maya*', when they forget their position as eternal servants of the Deity. God here is compared with the sun and the souls are said to be the atomic portions of that sun's rays unable to stand freely, unless they are protected by another competent attribute of God's power. By the word 'part' is not meant to be portions cut out of a piece of stone by the axe, but is meant to be like one lamp lighted from another, or gold produced from an alchemic stone as believed by the ancients. The souls are also compared with separate atomic emanation of the burning fire. Each soul has drawn from its Fountainhead a proportionate share of the attributes and consequently a small proportion of the free will. These souls are naturally located between the *Chit-jagat* and *Mayik-jagat*. Those who chose to serve their God were protected from fall by the interference of the *Hladini* attribute of the Supreme *Chit-sakti*. They have been admitted as eternal servants of the Deity in various ways. They know not the troubles of *Maya* and the *karma-chakra* or the rotative principles of *Mayik* action and its result. Those who wanted to enjoy were grasped by *Maya* from the other side. They are in *Maya's karma-chakra* ending only when they again see their original position as servants of the Deity. These souls,

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whether liberated from *Maya* or enthralled by her, are separate responsible beings depending on the Deity. Hari is the Lord of *Maya* who serves Him at His pleasure. The soul or *Jiva* is so constructed as to be liable to be enthralled by *Maya* in consequence of want of power when unassisted by the *Hladini-sakti* of the Deity. Hence, there is a natural and inherent distinction between God and *Jiva* which no pantheistic manoeuvre can annihilate. Please avoid this misleading question, "When were these *Jivas* created and enthralled?" The *Mayik* time has no existence in spiritual history, because it has its commencement after the enthralment of *Jivas* in matter, and you cannot, therefore, employ *Mayik* chronology in matters like these.

5. Certain souls are engrossed by *Prakriti* or illusory energy. *Prakriti*, God's *Maya*, *Pradhan*, *Prapancha* and *Avidya* are different names of the same principle on account of its different phases and attributes. *Maya* is not an independent *Sakti* from the supreme *Svarupsakti*. She is simply a reflected and outward phase of the Supreme Power, serving God in executing His penal orders on those who became ungrateful to Him. In fact *Maya* is in charge of God's house of correction. Those *Jivas* who, in abusing their free will, forgot that they were eternal servants of the Deity and thought of enjoying for themselves, were grasped by *Maya* for their penal servitude and correction. *Maya* has three attributes *Satva*, *Rajas* and *Tamas*. Those attributes are just like chains used to tie up the ungrateful souls. *Maya*

Prakriti

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then applied a double case on the spiritual form of the soul. The double case is described by the words *linga* and *sthul*. The *Mayik* existence has twenty-four substances :—the five elements: the earth, the water, the fire, the air and the firmament; the five properties: the sound, the touch, the sight, the taste and the smell; and ten *Indrias i.e.*, the five senses: the eye, the ear, the nose, the tongue and the touch and five working organs such as hands, legs *etc.* These twenty form the *sthul* or outer case. The *mana*, the *buddhi*, the *chitta* and the *ahamkar*, *i.e.*, the mind, the understanding, the attention and the perverted ego compose the *linga-deha* or the inner case. Then after encasing the spiritual form of the soul, *Maya* employs the fallen souls to work. *Mayik* work is composed of *Karma*, *Akarma* and *Vikarma*. *Karma* is conventionally good action done to obtain *punya* or virtue, such as performance of duties enjoined by the *Varnasram dharma* of the *smartas*. *Akarma* is omission to do duty. *Vikarma* is sin or crime. *Karma* procures heavenly elevations up to the *Brahmalok*: *Akarma* gives an unpleasant state on earth. *Vikarma* hurls down souls to hell. The fallen souls travel from body to body with their *linga-deha* doing *Karma* or *Vikarma*, rising up to the heavens and again coming down at the exhaustion of their virtues, going down to hell and after suffering punishment again rising up to the platform of work. Thus the state of the fallen souls is deplorable in the extreme. There, they enjoy and suffer massacre and murder and go on in this state, sometimes smiling as princes and sometimes ruining as sufferers. The world is, therefore, a prison or a

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house of correction, and not a place for enjoyment as some people assert.

6. Certain souls are released from the grasp of *Prakriti*. *Jivas* are travelling in the path of *Mayik* existence from time out of mind experiencing all sorts of pleasure and pain. How to get rid of this unpleasant state of existence? No *dharma* (performance of duty) *yoga* (development of powers of the *sthul* and the *linga*) *samkhya* (or the division of substances under their categories) and simple knowledge (that one is a spiritual being) and *vairagya* (abnegation, giving up all enjoyments in the world) are the proper means by which one can actually get what he wants. When a man comes in contact with a Vaishnav whose heart has been melted by *Hari-bhakti-rasa*, it is then that he loves to imbibe the sweet principle of *Bhakti* by following his holy footsteps by constant study of *Krishna-bhakti*. He slowly washes off his *Mayik* condition and in the end obtaining his true nature he enjoys the sweetest unalloyed *rasa* which is the ultimatum of the soul. *Satsanga* or the company of the spiritual people is the only means to obtain the ultimate object of man. *Bhakti* is a principle which comes from soul to soul, and like electricity or magnetism in gross matter, it conducts itself from one congenial soul to another. The principle of *Bhakti* is sincere and entire dependence on the Deity in every act of life. The principle of duty is no part of *Bhakti*, as it acts as gratitude for favour obtained and it works like an obligation which is contrary to natural love. The principle of morality

Release of Jiva-Souls

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in the mortal world, though good in its own way, does scarcely give spiritual consequence in the end. Faith in the Supreme Beauty of the Deity, a desire for the eternal unselfish service of that Being and a consequent repulsion of every other thought of pleasure or self-aggrandizement are the three principles which constitute *sraddha* or actual hankering after *Bhakti*. *Bhakti* by nature is *ananya* or exclusive. Is it chance then which brings *Bhakti*? No, *Sukriti* or good work is the prime moving principle. Good work is of two classes: one class, passing as morals includes those works which bring virtue and aggrandizement; the other class of good work includes all acts which have a tendency to bring spiritual culture. This latter class of good work or *sukriti* brings one in contact with a sincere Vaishnav, from whom the man at first imbibes *sraddha* or faith in spirit and, being then capable of receiving *Bhakti*, obtains a flash of that principle from the Vaishnav who is the actual *Guru* of the man.

7. All spiritual and material phenomena are *Achintya-Bhedabheda-Prakas* of Hari, the Almighty. Metaphysical discussions are perfectly useless. The Vedas go sometimes to establish that *Jiva* is distinct from the Deity, and sometimes that *Jiva* is the same as the Deity. In fact the Vedas always tell the truth. *Jiva* is simultaneously distinct from and identical with God. This is not understood by the rationalist. Hence, it must be said that in exercise of His powers beyond human comprehension, God is distinct from *Jiva* and the world, and again identical

Achintya-Bhedabheda Principle

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with them at all times. The Vedanta teaches us the *Sakti-parinamvada* and not the erroneous *Vivartavada* of Sankaracharya. Sankar's teachings are explained in different ways. Some say that the world and *Jiva* have emanated from God, and others establish that *Jiva* and the world are but developments of the Godhead. Sankar, in order to avoid *Brahma-parinam, i.e.*, transformation of the Godhead into the world, establishes that Vyas teaches us *Vivartavada* which is this: that God undergoes no change whatever, but it is *Maya* which covers a part of the Deity, (just as a pot encloses a part of the firmament) creates the world; or that God is reflected on *avidya* or ignorance, while in fact nothing else than God has yet come to existence. These are worthless and abstruse arguments. It is plain that the *Vedanta* teaches us that God is unchangeable and is never subject to modifications. His power alone creates *Jiva* and the material world by its own *parinam* (modification). The example is in the action of the alchemist's stone, the power of which comes in the form of gold while the stone remains unchanged. Thus *Chit-sakti* goes in the form of the *chit-jagat* with all its particularities of eternal *rasa*, and *Jiva-sakti* goes in the form of innumerable *Jivas*, some staying in *Vaikuntha* as *parshadas* or angels and others moving in this world in various shapes and forms and under very different circumstances. *Maya-sakti* creates numerous worlds for the habitations and entertainments of the fallen souls. *Vivartavada* is no doubt an error and is quite opposed to the teachings of the Vedas. Now '*Sakti-parinamvada*' alone is true

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and supports the facts that spiritual love is eternal. If *Vivartavada* were true, the natural consequence would be to declare spiritual love to be a temporary principle.

Bhakti

8. *Bhakti* is the only means of attaining the final object of spiritual existence. *Karma* as it is, cannot directly and immediately produce spiritual result. When it does, it does by means of *Bhakti*. Hence *Bhakti* is independent, and *Karma* and *Jnan* are dependent principles. *Jnan* or the knowledge that man is a spiritual being cannot directly bring the ultimate object. When it does, it does with the assistance of *Bhakti*. *Bhakti*, therefore, is the only means to obtain the ultimatum. *Bhakti* is thus defined:— *Bhakti* is cultivation of a friendly sentiment for Krishna, free from all desires other than those for its own improvements, unalloyed by such other ingredients as *Karma* and *Jnan etc.* It will be seen that *Bhakti* is itself both a feeling and an action. *Bhakti* has three stages, *viz.*, *Sadhan-Bhakti*, *Bhav-Bhakti* and *Prem-Bhakti*. *Sadhan-Bhakti* is that stage of culture when the feeling has not yet been roused. In *Bhav-Bhakti* the feeling awakes, and in *Prem-Bhakti* the feeling is fully set to action. *Bhakti* is a spiritual feeling towards the spiritual Object of love. *Sadhan-Bhakti* is of two sorts, one is called the *Vaidha-Sadhan-Bhakti* and the other is *Raganuga-Sadhan-Bhakti*. The word '*Vaidha*' is from *Vidhi* or rule. Where *Bhakti* is to be roused by the rule of the Sastras, there the '*Vaidhi-Bhakti*' works as long as the feeling is not roused. Where one out of natural tendency loves Krishna, there is

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a principle called *Rag* which is no other than a strong desire to serve the Lord of the heart. One who is tempted by the beauty of this process to follow Him, has a tendency to cultivate his feeling for Krishna. This is '*Raganuga-Sadhan-Bhakti.*' This latter class of *sadhan* is stronger than the '*Vaidhi-sadhan.*'

Forms of Bhakti

Cultivation of the friendly feeling for Krishna is performed in nine different forms:—

1. To hear of the spritual Name, Form, Attribute and *Lila* of Krishna.
2. To utter and sing all those.
3. To meditate on and reiterate all those.
4. Service of His Holy Feet.
5. Worship.
6. Bowing down.
7. Doing all that pleases Him.
8. Friendship.
9. Resignation.

Of all these forms, *kirtan* or singing the Name *etc.*, of Krishna is the best. Humble knowledge is necessary in these forms of worship and fruitless discussions must be avoided. There are some who start at the theory of worshipping *Sri Murti.* "Oh," they say, " it is idolatry to worship *Sri Murti. Sri Murti* is an idol framed by an artist and introduced by

Sri Murti Worship *vs.* Idolatry

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no other than Beelzebub himself. Worshipping such an object would rouse the jealousy of God and limit His Omnipotence, Omniscience and Omnipresence!" We would tell them, "Brethren! candidly understand the question and do not allow yourself to be misled by sectarian dogmas. God is not jealous, as He is without a second. Beelzebub or Satan is no other than an object of imagination or the subject of an allegory. An allegorical or imaginary being should not be allowed to act as an obstacle to *Bhakti*. Those who believe God to be Impersonal, simply identify Him with some power or attribute in nature, though, in fact, He is above nature, her laws and rules. His holy wish is law, and it would be sacrilege to confine His unlimited excellence by identifying Him with such attributes as omnipotence, omnipresence and omniscience—attributes which may exist in created objects such as time, space *etc.* His excellence consists in having in Him mutually contradicting powers and attributes ruled by His Supernatural Self. He is identical with His All-Beautiful Person, having such powers as Omnipresence, Omniscience and Omnipotence the like of which cannot be found elsewhere. His holy and perfect Person exists eternally in the spiritual world and at the same time existing in every created object and place in all its fullness. This idea excels all other ideas of the Deity. Mahaprabhu rejects idolatry as well, but considers *Sri Murti* worship to be the only unexceptionable means of spiritual culture. It has been shown that God is Personal and All-Beautiful. Sages like Vyas and others have seen that Beauty in their souls' eyes. They have left us descriptions. Of course, word carries

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grossness of matter. But truth still is perceivable in those descriptions. According to those descriptions, one delineates a *Sri Murti* and sees the great God of our heart there with intense pleasure. Brethren! is that wrong or sinful? Those who say that God has no form either material or spiritual and again imagine a false form for worship are certainly idolatrous. But those who see the spiritual form of the Deity in their souls' eyes, carry that impression as far as possible to the mind, and then frame an Emblem for the satisfaction of the material eye for continual study of the higher feeling are by no means idolatrous. While seeing a *Sri Murti*, do not even see the image itself but see the spiritual model of the Image and you are a pure theist. Idolatry and *Sri Murti* worship are two different things; but my brethren! you simply confound one with the other out of hastiness. To tell you the truth, *Sri Murti* worship is the only true worship of the Deity, without which you cannot sufficiently cultivate your religious feelings. The world attracts you through your senses as long as you do not see God in the objects of your senses; you live in an awkward position which scarcely helps you in procuring you your spiritual elevation. Place a *Sri Murti* in your house. Think that God Almighty is the Guardian of the house. The food that you take is His *Prasad*. The flower and scents are also His *Prasad*. The eye, the ear, the nose, the touch and the tongue—all have a spiritual culture. You do it with a holy heart and God will know it and judge you by your sincerity. Satan and Beelzebub will have nothing to do with you in that matter. All sorts of worship are based on the

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principle of *Sri Murti*. Look into the history of religion and you will come to this noble truth. The Semetic idea of a patriarchal God, both in the pre-Christian period of Judaism and post-Christian period of Christianity and Mohammedanism, is nothing but a limited idea of *Sri Murti*. The monarchic idea of a Jove amongst the Greeks and of an Indra amongst the Aryan *Karma-kandis* is also a distant view of the same principle. The idea of a Force and *Jyotirmaya Brahman* of the meditators and a formless energy of the *Saktas* is also a very faint view of the *Sri Murti*. In fact the principle of *Sri Murti* is the truth itself differently exhibited in different people according to their different phases of thought. Even Jaimini and Comte, who are not prepared to accept a creating god, have prescribed certain phases of the *Sri Murti*, simply because they have been impelled by some inward action from the soul! Then again, we meet with people who have adopted the Cross, the *Salgram-sila*, the *Lingam* and suchlike emblems as indicators of the inward idea of *Sri Murti*. Furthermore, if the Divine compassion, love and justice could be portrayed by the pencil and expressed by the chisel, why should not the personol beauty of the Deity embracing all other attributes be portrayed in poetry or in picture or expressed by the chisel for the benefit of man? If words could impress thoughts, the watch could indicate time and sign could tell us a history, why should not the picture or figure bring associations of higher thoughts and feelings with regard to the transcendental beauty of the Divine Personage?

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Sri Murti worshippers are divided into two classes: the ideal and the physical. Those of the physical school are entitled, from their circumstances of life and state of the mind, to establish temple institutions. Those who are, by circumstances and position, entitled to worship the *Sri Murti* in mind, have, with due deference to the temple institutions, a tendency to worship usually by *sravana* and *kirtana*, and their church is universal and independent of caste and colour. Mahaprabhu prefers this latter class and shews their worship in His *Sikshastak*, printed as an appendix to this book. Worship then without intermission, with a feeling of resignation, and in a very short time you will be blessed with *prem*.

Prem

9. *Prem* in God is the final object of spiritual existence. The *Karma-margis* declare that enjoyment in this world and in the heavens hereafter is all that a man requires. *Karma* or action is of two sorts, *i.e.*, *Karma* done with a view to obtain a material result and *Karma* done with a view to please God. With the *Karma-margis*, both sorts of *Karma* have the object of procuring enjoyment. God is worshipped simply to grant enjoyment. Here is the line of demarcation between *Bhakti* and *Karma*. *Bhakti* aims at procuring the principle of *Priti* or *Prem-bhakti* as the final result of all actions; while *Karma* aims at self-enjoyment as the ultimatum of action. The *Jnan-margis*, on the other hand, cultivate *Jnan* or spiritual knowledge to obtain *mukti* or salvation as the final aim of such cultivation. *Mukti* is defined to be of two sorts. In one sort of *mukti*, total

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absorption of the soul in God is effected, *i.e.*, the annihilation of the separate existence of the soul from God. In the other sort of *mukti*, the soul stands eternally separate from God and when salvation ensues, the soul goes to '*Chit-jagat*', obtaining *salokya* or residence in the *chit* region of the Deity, *samipya* or residence close by the Deity, *sarupya* or attainment of spiritual form like that of God Himself, and *sarshti* or attainment of powers similar to the powers of God. The latter class of *mukti* is inevitable, when it pleases the Almighty to grant us that state. But then, after obtaining that *mukti*, we serve God with *priti* or pure love. The first sort of *mukti* is rejected by the *Bhaktas* as not worth taking, in consequence of its tendency to annihilate the highest principle of love. The second class of *mukti* cannot be the ultimate object, as it acts like an intermediate condition of the soul, *priti* there acting as the ultimatum. *Mukti*, therefore, must be treated as an intermediate result of our spiritual disenthralment. Besides that, a hankering after *mukti* spoils the action of spiritual cultivation, being a strong desire for something else than the improvement of *Bhakti*. It has a tint of selfishness which is not in keeping with the unselfish principle of pure *Bhakti*. We must, therefore, cultivate *Bhakti*, being always free from the two contending principles, *i.e.*, a desire for *bhukti* or selfish enjoyment and a desire for *mukti* or salvation. We must depend on Krishna to give us *mukti* or not as it pleases Him. We must pray for continual development of our religious sentiment *Bhakti* alone. *Priti* or pure love is the final object of our own existence.

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Rati, as explained above, is the unit of principle of pure spiritual love for Krishna. Mixed up with *ullas* (zeal) it becomes *priti*. *Priti* creates exclusive love in Krishna, and repulsion for things and persons other than Krishna and His connections. When the idea that Krishna is my *own* is added to *priti*, it becomes *prem*. Here commences the idea, that God is my own Lord and I am His servant. Add confidence to *prem* and it becomes *pranaya*. Here arises the relation of friendship with Krishna. In *pranaya* the idea of respect loses its hold. Add to *pranaya* the idea that Krishna is my exclusive and dearest object of love, and it curiously turns out into *mana*. Krishna with all His greatness and power exhibits a sort of submission to it. Excessive melting of the heart being added, *prem* turns out to be *sneha*. Here ensues the relation of a son and parents, between Krishna and the worshipper. In this stage, too, much weeping for Krishna, want of satiety with communion and desire to watch the interest of Krishna naturally occur. Desire added to *sneha* is *rag*. In this stage, a moment's separation is unbearable. Here commences the relation of husband and wife between Krishna and the worshipper. Distress attending upon want of mutual interview is happiness. *Rag* again, seeing its object as new at every moment and being itself new at every moment, converts itself into *anurag*. In this stage, reciprocal subjection and a strong desire to accompany the lover everywhere are the principal features. *Anurag*, infinitely rising in an astonishing state amounting, as if, to madness, becomes *mahabhav*. This is indescribable! From *Rati* to

Phases of Prem

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mahabhav, the whole principle is what we have called *sthayibhav*. Added to *vibhav*, *anubhav*, *sattvik*, and *sanchari*, the *sthayibhav* becomes *Krishna-prem-rasa*, the eternal Ecstasy or Beatitude.

Perverted Rasa

We have perverted picture of this noble *rasa* in human life, as human life in the thraldom of *maya* is but perverted reflection of the spiritual life. When the soul alone acts towards its proper object, the Spiritual Hero Krishna, the *rasa* is pure; when the mind and the senses act upon a wrong object, *rasa* is degraded and becomes hatable. The preverted *rasa* gives clue to the idea of the noble spiritual *rasa* to man in general; hence, these arguments and descriptions have been attempted in words, which correspond with words directly meaning the features of the perverted *rasa*. We ask our readers to take care to make a nice distinction between Spirit and gross matter, otherwise a fall is inevitable.

Scope of Reason

One who studies the Name, Forms, Attributes and the *Lila* of Krishna as described in the Srimad Bhagavata, with a sincere heart, mind and strength, in the company of one who has realized the spirit, is expected to know it by the influence of *Bhakti*. One who is apt to rationalize everything closely, does scarcely acquire the truth in matters of Spirits, as by law of God, reason in its present state can never reach the sphere of the Spirit.

It is needless to go further on this subject. Those who will have the opportunity to go as

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far as we have stated, will make a further enquiry from their heart, and the All-Beautiful Lord will then help them to realize the spirit, and to rise higher and higher in its realm. But as long as the mind is confounded with Spirit, there is no way to rise beyond matter and its relations. The great mistake that most of the western philosophers have generally made, is to identify the mind, the perverted ego *(ahamkar)* with the soul or Spirit. We are sorry for that.

Constitution of Man

To summarize, man in his present state has three different principles in him,—*(i)* one *sthul* principle or gross matter composing his body, *(ii)* the *linga* principle or sublimated matter appearing in the form of mind, attention, rationality and the perverted *ego* by which one confounds oneself with the material world. This state has been caused by the influence of *maya* or the illusory energy, with the object of correcting the soul in his wrong intention to enjoy in consequence of forgetfulness of his nature as God's servant. *(iii)* Man in fact is solely independent of *maya* and her connections. The only way to get rid of the present difficulty is the influence of pure *Bhakti* imbibed from a true *Bhakta*. *Bhakti*, as a means, elevates the man up to the All-Beautiful Krishna, and again as an end, maintains him with eternal *Krishna-prem*.

While located in the *Mayik* world, man must live peacefully with object of cultivating the Spirit. In his society, he must lead a pure life, avoid sins

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and do as much good as he can to his brother man. He must be himself humble, bearing difficulties of life with heroism, must not brag of any goodness or grandeur he has, and must treat every one with respect due to him. Marriage with a view to peaceful and virtuous life, and with a view to procreate servants of the Lord, is a good institution for a *Vaishnav*. Spiritual cultivation is the main object of life. Do everything that helps it, and abstain from doing anything which thwarts the cultivation of the Spirit. Have a strong faith that *Krishna alone* protects you and *none else*. Admit Him as your only Guardian. Do everything, which you know that Krishna wishes you to do, and never think that you do a thing independent of the holy wish of Krishna. Do all that you do with humility. Always remember that you are a sojourner in this world and you must be prepared for your own home. Do your duties and cultivate *Bhakti*, as a means, to obtain the great end of life, *Krishna-priti*. Employ your body, mind and spirit in the service of the Deity. In all your actions, worship your Great Lord.

Duties of Man

Thus, we have laid before our English knowing readers a summary of Mahaprabhu's life and precepts. If it be necessary, we shall try to supply more information treating these subjects in English in a short time.

Life and Teaching of Mahaprabhu Summarized

Our gentle readers will now find that Chaitanya Mahaprabhu preached pure Monotheism and *chased*

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out idolatry. We have shewn that He makes a nice distiction between *Sri Murti* worship and idolatry. He tells us that idolatry is the worship of things and persons that are not God Himself. When the *Samnyasis* of Benares addressed Him as the God Almighty, Mahaprabhu told them that it was the worst of sins to address a *Jiva* as God. And again He has several times denounced the worship of a form or image other than the true image of God (after which man was created). Its representative emblems are to be used in worship as offering the true image of the Deity. God is One without a second. "There is none to vie with Him"—is the motto of Mahaprabhu's religion.

It will also be seen, that Mahaprabhu shewed in His character and preached to the world, the purest morality as an accompaniment of spiritual improvement. Morality, as a matter of course, will grace the character of a *Bhakta*. If it is not seen in the character of one who presents himself as a Krishna-bhakta, his sincerity may be doubted.

There are four classes of thoughts, *viz.*, atheistic, pantheistic, indifferent and theistic. Chaitanya's religion rejects the first three as inimical to religion. He preaches pure theism alone, and advises men to avoid the three others.

He preaches that *Varnasram-dharma*, including the institution of caste, is simply a social institution introduced by the *Rishis* to do good to man in society. They should be allowed to decorate the Aryans as long as they do not oppose spiritual

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improvement. By sending Pradyumna Misra, a rigid Brahmin, to Ramananda Rai for spiritualization, He has shewn that one who is aware of *Krishna-tattva* may be a *Guru*, be he a *Sudra*, *Brahmin* or *Samnyasi*.

He preaches equality of men in the enjoyment of the spiritual aggrandizement. He preaches universal fraternity amongst men and special brotherhood amongst *Vaishnavas*, who are, according to him, the best pioneers of spiritual improvement. He preaches that human thought should never be allowed to be shackled with sectarian views. He tells us, that a man should earn money in a right way and sincere dealings with others and their masters, but should not immorally gain it. When Gopinath Pattanaik, one of the brothers of Ramananda Rai, was being punished by the Raja for immoral gains, Sri Chaitanya warned all who attended upon Him to be moral in their worldly dealings.

In His Own early life, He has taught the *grihasthas* to give all sorts of help to the needy and the helpless, and has shewn that it is necessary for one who has power to do it, to help the education of the people, specially the Brahmins who are expected to study the higher subjects of human knowledge.

The religion preached by Mahaprabhu is universal and not exclusive. The most learned and the most ignorant are both entitled to embrace it. The learned people will accept it with

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a knowledge of *Sambandha-tattva* as explained in the categories. The ignorant have the same privilege by simply uttering the Name of the Deity and mixing in the company of pure *Vaishnavas*. The principle of *Kirtan* invites, as the future church of the world, all classes of men without distinction of caste or clan to the highest cultivation of the Spirit. This church, it appears, will extend all over the world and take the place of all sectarian churches, which exclude out-siders from the precincts of the mosque, church or the temple.

Chaitanya, as a Teacher, has taught men both by precepts and by His holy life. There is scarcely a spot in His life which may be made the subject of criticism. His *samnyas*, His severity to junior Haridas and suchlike other acts have been questioned as wrong by certain persons, but as far as we understand, we think, as all other independent men would think, that those men have been led by a hasty conclusion or party spirit.

Chaitanya was an undaunted Hero in the execution of His resolution. When He was told by some malicious Brahmins that the Emperor had been sending an army against Him, He said He wished that the reigning Prince should take cognizance of what He was doing. He was amiable to every body and stern in the discharge of His duty. Brahmananda Bharati, a religious brother of Kesav Bharati, His *Guru*, appeared to Him in a tiger's skin. He would not bow down to him until he gave up the skin-dress and wore a linen *kaupin* and *bahirvas*. He said that the person before Him was

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not the Bharati. How is it that His *Guru* should put on an animal's skin? The *samnyasis* should not support the killing of beasts for the sake of their use. Bharati understood that Chaitanya did not like that and changed his apparel; and Chaitanya bowed down to him in shewing His respect to His *Guru's* brother!

Chaitanya pressed on His disciples to enter into the spirit of the *sastras* without confining in the words themselves. Pandit Devananda did not understand the spirit of *Bhakti* while reading the Bhagavata, but when he understood the spirit, Chaitanya embraced him and pardoned him for all that the Pandit had done before.

Chaitanya was a jolly Being throughout His life. Though descended from the Eastern Bengal people, He joked with them while a Young Boy in such a manner that they became angry with Him. While Vallabh Bhatt (a Pandit of great renown) brought an improved commentary of the Bhagavata to shew Him, and said that he would not submit to *Svami* (Sridhar Svami), the Lord said, it was an unchaste woman who alone disregarded her *svami* (husband). This was a taunt which mortified the Pandit, and dissuaded him from uttering disrespectful expression about Sridhar Svami, the commentator of the Bhagavata.

We leave it to our readers to decide how to deal with Mahaprabhu. The *Vaishnavas* have accepted Him as the great Lord Krishna Himself. Some have considered Him as a *Bhakta-Avatar*. It

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is at the request of some *Vaishnavas* that we have composed the *Smarana Mangal* verses in the form of a prayer for daily recitation at the time of worship. Those who are not prepared to go with them, may accept Nimai Pandit as a noble and holy Teacher. That is all we want our readers to believe. Readers! if you are inclined, after a study of these pages, to identify Chaitanya with Krishna, we would beg you not to accept Him as God-incarnate, for we think that God need not be in a carnal coil like the fallen men. His Supreme Power can bring Him down to the nether world with all His glory and particularities without the assistance of the lower energy, *Maya*, who has created the material coil. If we believe otherwise, we would commit the sin of lowering His Spiritual Power.

We make no objection if we do not believe His miracles, as miracles alone never demonstrate Godhead. Demons like Ravana and others have also worked miracles which do not prove that they were Gods. It is unlimited *prem* and its over-whelming influence which would be seen in none but God Himself.

Noble readers! pardon us for intruding on you with these pages. As servants of Chaitanya, it was our duty to propagate His Supreme Teachings, and in doing a duty, we are entitled to pardon for any trouble we have given you. We are natives of Bengal, and in couching our words in a foreign language, we might have been liable to mistakes for which you will please forgive us.

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In conclusion, we beg to say, that we should be glad to reply to any questions, which our brethren would like to address us on these important subjects. We feel great interest in trying to help our friends to seek in the way to Spiritual Love.

THE END

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APPENDIX

The Lord's Sikshastakam

चेतोदर्पणमार्जनं भवमहादावाग्निनिर्वापणं
श्रेयःकैरवचन्द्रिकावितरणं विद्यावधूजीवनम् ।
आनन्दाम्बुधिवर्धनं प्रतिपदं पूर्णामृतास्वादनं
सर्वात्मस्नपनं परं विजयते श्रीकृष्णसंकीर्तनम् ॥ १ ॥

May the chanting of the Holy Name of Sri Krishna be glorified, which (*i*) sweeps of all the dirts from the mirrors of our hearts, (*ii*) extinguishes the great forest-fire of suffering from the cycle of births and deaths, (*iii*) sheds moonlight upon the lily of Eternal Good, (*iv*) is the very Life of the bride of Real Learning, (*v*) swells the Ocean of Ecstatic Bliss, (*vi*) gives the full taste of Pure Nectar at every utterance of the Holy Name and (*vii*) bathes, *i. e.*, purifies and refreshes the whole self including body, mind and soul in Divine Bliss. (1)

नाम्नामकारि बहुधा (बहुता) निजसर्वशक्ति
स्तत्रार्पिता नियमितः स्मरणे न कालः ।
एतादृशी तव कृपा भगवन्ममापि
दुर्दैवमीदृशमिहाजनि नानुरागः ॥ २ ॥

O Almighty Supreme Lord! Thou hast, out of Thy Infinite Mercy, given to the world a multiplicity of Thy Names, endowed Each of the Names with all Thy Potencies and made no restrictions as to the time, place *etc.*, of their recitations and remembrance. But alas! such is

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my ill-luck that I have no love for chanting Thy Names. (2)

तृणादपि सुनीचेन तरोरपि सहिष्णुना ।
अमानिना मानदेन कीर्तनीयः सदा हरिः ॥ ३ ॥

He, who is humbler than a blade of grass, is more forbearing than a tree and honours others, yet without any desire of honouring himself, is ever worthy of chanting the Holy Name. (3)

न धनं न जनं न सुन्दरीं कवितां वा जगदीश कामये ।
मम जन्मनि जन्मनीश्वरे भवताद्भक्तिरहैतुकी त्वयि ॥ ४ ॥

No riches, no friends or relatives, no beautiful muse do I pray Thee for, but may my heart ever cling to Thee, O Supreme Lord, out of selfless devotion and love, whenever and wherever I may be born. (4)

अयि नन्दतनुज किङ्करं पतितं मां विषमे भवाम्बुधौ ।
कृपया तव पादपङ्कजस्थितधूलीसदृशं विचिन्तय ॥ ५ ॥

O Son of Nanda! graciously count me, Thy servant, as a particle of dust of Thy Lotus Feet, fallen as I am in the terrible ocean of this world. (5)

नयनं गलदश्रुधारया वदनं गद्गदरुद्धया गिरा ।
पुलकैर्निचितं वपुः कदा तव नामग्रहणे भविष्यति ॥ ६ ॥

When will my eyes, O Lord! at the chanting of Thy Name, be filled with flowing tears, my voice

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become choked and the hair of my body stand up in ecstasy? (6)

युगायितं निमेषेण चक्षुषा प्रावृषायितम्।
शून्यायितं जगत्सर्वं गोविन्दविरहेण मे ॥ ७ ॥

The separation from my Beloved Govinda makes an instant, *i.e.*, the twinkling of an eye, seem to me to be an aeon, my eyes are turned into the rainy season itself and the whole world appears to me a void. (7)

आश्लिष्य वा पादरतां पिनष्टु मा-
मदर्शनान्मर्महतां करोतु वा
यथा तथा वा विदधातु लम्पटो
मत्प्राणनाथस्तु स एव नापरः ॥ ८ ॥

Whether Krishna, my Bloved, hugs me in His sweet embrace or tramples me under His Feet, or torments me by keeping Himself away from me, gratifying His Amours in whatever manner He likes, He and none else is the Lord of my life. (8)

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